





## CHRISTIAN GENERAL CONVENTION.

The General Convention of the Christian denomination held its meetings in Cincinnati during the past week. We select such extracts from their proceedings as we suppose will interest our readers. The question of slavery was, of course, the following is the report of the proceedings on the subject given in the Cincinnati dailies:—

Elder McKenney, from the majority of the Committee on Anti-Slavery, reported, declaring slavery an infringement on human rights, expressing an intention to resist, by all honorable means, the extension of slavery into territory where it does not now exist, and recommending moderate measures in dealing with our Southern brethren.

Elder Millard gave a thrilling description of American slavery, its effect on the slave, on the master, and on the North.

Elder Wellons, from the minority of that Committee, read a report, stating the views of Northern and Southern brethren, acknowledging the sincerity of both, claiming the right of the South to manage their own domestic institutions, and recommending against harsh denunciations of either in our general meetings, as each had an opportunity to express their opinions in their local Conventions.

Elder Dearing offered to amend the majority report, by resolving that this Convention express its deep abhorrence of the detestable system of slavery, and their disapproval of it. He made an earnest speech in support of his resolution, and said that hereafter the Michigan Western Conference, which he represented, would not send a delegate to any body where slavery had a representative.

Elder Bigby said the Maine Convention, which he represented, expressed similar sentiments.

Elder Simonton said he could not go that length at present. If this resolution should pass, other resolutions would have to be passed to make our action consistent, as there were other evils in contact with the Church.

Elder Stanton thought long speeches unnecessary. The minds of all were made up, and would not be changed. If slavery was fellowshiped, the New York Central Conference would not hereafter be represented. He moved the previous question, and it was carried.

The amendment was then adopted, expelling slavery.

Elder Weston offered a resolution, declaring the Fugitive Slave Law contrary to the requirements of the Bible, and therefore void, and that the repeal of the Missouri Compromise was a flagrant violation of national faith, and ought to be repealed. Adopted unanimously.

Elder Wellons, of Virginia, said he regarded the passage of the amendment as a virtual expulsion of himself from the Convention, and he would therefore bid them a final farewell.

Elder Simonton, of Ohio, asked to be excused from further attendance on the Convention, in consequence of the passage of these resolutions.

Rev. J. N. Walter, Vice-President, resigned his office, and asked to be excused, for a similar reason.

Elder Gardner thought no words would be required by such proceedings; he hoped the brethren would keep cool and calm.

After the transaction of some other business, the following proceedings took place:—

The amendment of the report, by the passage of which Elder Wellons considered himself expelled from this body, was reconsidered.

Elder Goff said he had no fellowship with slavery, but regretted the use of the violent language in which the amendment was couched. No good was done by such language. He hoped the action would be rescinded. It was contrary to the whole Christian Church. For minutes, a noisy action of the afternoon had completely divided the Church and denomination. Brethren could not be aware of the extent of the evil thus done.

Elder Gardner said, our churches were all independent, and if they did not want to have a slaveholder preach, they need not. No good could be done by driving men from us.

The discussion was further continued by Elders Roberts, Kimball, and Walter, all of whom expressed their opposition to slavery, but regretted the hasty action of the body, and hoped it would be rescinded.

Elder Dearing said he came here with definite instructions, and he had carried them out. He was not to be scared by threats of division. That was to be expected, where slavery was an ingredient. We had authority to say who were to be members of this Convention, or we had no authority at all. He had no apology to offer for his course.

Elder Pike read the report of the Committee, and the amendment of Elder Dearing, and showed there was no discrepancy between them in sentiment, but the amendment contained the strongest terms.

The discussion was continued longer, and the question was then taken on the adoption of the original report, without amendment, and carried.

The repeal of the Missouri Compromise was discussed by Elders Hall, Millard, Elliott, Lane and others, and the resolutions passed and reconsidered yesterday were passed again.

The minority report of the Anti-Slavery Committee was ordered to be published in the Minutes.

Mr. Elliott offered a resolution recommending Christians in the South to labor for the repeal of all laws forbidding the education, &c., of the slaves. Adopted.

[Those members who withdrew yesterday on account of the action of the Convention on the slavery question, returned to-day and resumed their seats, as the Convention had modified its action on that matter.]

## NEW YORK BAPTISTS.

At a recent Baptist Missionary Convention, held at Syracuse, N. Y., a series of resolutions in opposition to the Nebraska Bill was presented, in behalf of a self-constituted Committee, which elicited an interesting and spirited discussion.

Mr. Clark thought such resolutions were not within the province of a Convention laboring for the promotion of a kingdom on this world.

After further remarks, *pro* and *con*, Mr. Smith said he was opposed to the resolutions; he regarded this as an improper place for such action. It was a question of morality, to be sure, but it was also a question of politics, deeply involved in the interests of political organizations. The objection urged against the protest of the three thousand clergymen was not that they acted, but that they acted as clergymen, and not as citizens. He was in favor of passing the resolutions in a social capacity, after the adjournment of the Convention.

Mr. Dye said, that in passing these resolutions, the Convention did not depart from its original course. No speaker had as yet opposed the sentiments of the resolutions, and he hoped these sentiments might be embodied in language which would be unexceptionable. The country was now in such a crisis before—there never was before an such necessity for a clearly defined position on the question of slavery. In Jefferson country, there were but two parties—the advocates of Nebraska and Union, and their opponents. It was important that this body take the right position before the world. The adversaries of these good principles would construe its position in favor of these wrongs, unless they passed the resolutions.

Mr. Rainbridge asked if such questions were not considered when Baptists were politically opposed.

Voices—Yes! yes!

Mr. Wheelock, the Moderator, said the Convention at first entertained such questions till it was nearly ruined; and finally, the gate was shut down, and all went on harmoniously. He did not think those who introduced these resolutions. He had no feelings of gratitude for those who had distracted the Convention with these questions. If you pass them this year, who can tell what will come next year? If you pass an Anti-Nebraska resolution this year, who can tell what will come next year? Pass these resolutions, and the consequences will be, that brethren all over the State will be divided. It is not a question of money, and will not give it. Some of them are in the same road which once led us almost to ruin.

Mr. Lincoln hoped with all his heart that the

resolutions would pass. He was once opposed to the expression of sentiments upon such questions, but that time had gone by. For times had come when we were to decide whether we ourselves will be slaves or free-men, and all the pleadings of expediency should be given to the winds. He was sorry that the money argument should be introduced. If men acted from motives which would prevent their giving money because of such resolutions, he did not want their money.

Mr. Freeman could not discover the serious consequences likely to arise from the passage of the resolutions.

A motion was made to lay the resolutions on the table, but it was voted down.

Mr. Randall said there was no other time for these resolutions. If you want to destroy the Convention, choke them down.

An amendment was offered, slightly modifying the language, though not the sense of the resolutions, which was accepted.

The question was called, and the resolutions passed by a very decided majority.

The Chairman said he bowed to the democracy of the Baptists, but he feared the consequences.

A motion was made to reconsider the temperance resolution passed in the forenoon, but it was voted down by a decided majority. The Convention was evidently in favor of the resolutions.

## THE UNITARIANS.

Recently held their annual Autumnal Convention, as our readers learned from a correspondent in our last week's paper, at Montreal. From a report of that meeting in the *New York Christian Inquirer*, we make the following extract:—

Rev. SAMUEL J. MAY, of Syracuse, N. Y., offered the following resolutions, which embodied some remarks he had previously made, and which are given as amended by the Convention. After a brief discussion, they passed unanimously:—

Resolved, That while we deeply deplore the present inability of humane and Christian people in the United States to give shelter and protection to the poor fugitives from the most cruel and unchristian institution of slavery, we thank God that only an invisible line separates them from a country where these outcasts may be, as thousands of them have been, kindly received, and put under the protection of the most powerful Government upon earth.

Resolved, That we return our grateful acknowledgments to those persons in Canada who have generously co-operated with the friends of humanity in the United States, in providing homes for these fugitives who have succeeded in effecting their escape from American slavery.

Resolved, That we earnestly entreat the people of Canada, upon whom our words can make any impression, to use all the influence they may, in keeping alive that public sentiment throughout these provinces which will withstand any attempt to open the fair land of the North to the sale of stolen human beings in the way of those who are fleeing for liberty, dearer than life.

[Correspondence of the N. Y. Tribune.]

## BLOODHOUNDS AT WASHINGTON.

WASHINGTON, D. C., Friday, Oct. 6, 1854.

A few days since, while passing down Tenth street, from Pennsylvania avenue, to the Smithsonian Institute, before reaching the canal, I was overtaken and passed by a large dog, which I afterward learned was a bloodhound, with his nose on the scent close to the ground. As he hastily ran along, he dragged, by means of a rope tied around his neck, a two-legged creature, apparently the soul of some game, and who, but for some after developments, might have passed in the world's great eye for a man.

Naturally feeling a little interested in the object of their pursuit, as my steps quickened, my eyes followed them about a square, when the dog, suddenly turning to the right, ran between two high piles of boards in a lumber-yard at the canal's bank, jerking the attached appendage with him. As I approached a few steps more nearly, I heard the most hideous and heart-rending screams of a child, and finding on the ground, the small child, a sudden turn to the right, ran between two high piles of boards in a lumber-yard at the canal's bank, jerking the attached appendage with him. As I approached a few steps more nearly, I heard the most hideous and heart-rending screams of a child, and finding on the ground, the small child, a sudden turn to the right, ran between two high piles of boards in a lumber-yard at the canal's bank, jerking the attached appendage with him. 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## POETRY.

For the Liberator.

## THE INDIAN'S APPEAL.

From Kansas and Nebraska.

BY ISAAC H. JULIAN.

Brothers, have ye forgot the hour, when, a worn and weary few,  
We received you to our bosoms from o'er the waters blue?  
When, like the unshed forest-leaves, waving from shore to shore,  
We were swept a vast and mighty host, each hill and valley o'er?

Mind ye not, as, through our favor, ye grew arrogant and strong,  
Ye repaid our love and mercy with cruelty and wrong.  
Till we learned to curse your advent on our free and happy shore,  
And to realize as demons whom we angels deemed before?

Know ye not how soon your craving eyes ye set upon our land—  
By the Great Spirit given us—to wrest it from our hand?  
How, with fraud or force, from our own homes ye 'gan to drive us back,  
Despite immortal Philip, heroic Pontiac—

Despite godlike Tecumseh, the noblest of his race,  
Whose comprehensive mind did all our interests embrace?  
Then, ere ye curse us for the deeds of many a bloody fray,  
Bethink ye from how many homes ye've driven us away!

From thy pleasant vales, Connecticut, the bowers of Champlain,  
From the long line of St. Lawrence, stretching to the distant main;  
From Wyoming's sweet valley, on Susquehanna's side;  
From lordly old Potomac, and many a kindred tide—

From glorious Kentucky, our paradise of old;  
From the Wahash and Scioto, prized above all Christian gold;  
From Kaskaskia, Rock River, and all the prairies grand,  
And the broad lakes which enamel, like gems, our glorious land—

From Savannah, Alabama, and Florida's fair plains,  
From all the South's most fertile and flowery domains—  
Know ye not this virgin empire was every foot our own,  
And that your wrong to us is one ye never can atone?

Know ye not, that ever, as ye 'gan to learn the arts of peace,  
Your foul encroachments on us still forbade them to increase?  
Our tree of budding hope ye ne'er would suffer to take root,  
But oft and harsh transplanting destroyed its flower and fruit.

Know ye not, we still have leaned on you, as wise, and good, and strong,  
But have ever found our trust repaid with treachery and wrong?  
That ye have but followed after us to cheat us of our pay,  
And with your fire-water to steal our wits away?

And ever as ye drove us from our best and dearest homes,  
Our hunting-grounds and corn-fields, and brave forefathers' tombs,  
That with false hearts and lying lips, and consciences forsworn,  
Ye pledged us that we never more should from our lands be torn?

Oft and often did we hearken to this deceptive strain,  
Still believing, and still trusting, though still deceived again,  
Till once more ye said, "Poor creatures, ye must give us further room,  
And beyond the Mississippi must seek another home."

"Ye are our brethren, truly, and we really wish you well,  
But 't will never do that such as you should in our borders dwell;  
We want your lands; we'll buy them—ourselves will set the price—  
You're poor, and weak, and ignorant, and this is our advice—"

"That you at once should pull up stakes, and at our bidding go,  
Accept the offer willingly—we can enforce, you know;  
Go, and enjoy the glories of that distant western shore,  
And we pledge our honor and our oaths, we'll ne'er molest you more."

In vain we wept, in vain we prayed—our destiny was sealed—  
Might conquered Right, and we withdrew to our allotted field—  
A vast and howling wilderness; no tongue our woes can tell,  
As for such a sad retreat, we bade our pleasant homes farewell!

Here gathered we our broken bands, once mighty and complete,  
Now scattered like the buffalo before our arrows fleet—  
Remnants of the mighty tribes who once held all the land their own,  
And chiefs whose names struck terror wherever they were known.

And here we've lived, and toiled, and loved, for many a weary year,  
Till returning Peace and Happiness dry Recollection's tear;  
Once more our fields and flocks and herds abundant round us lie,  
While the town, the school-house, and the church, rise 'neath our peaceful sky.

Ye have sent your teachers to us, to bid our conflicts cease,  
To trade us in fair Wisdom's ways of pleasantness and peace,  
To teach and preach unto us the holy Word of God, a Savior of all human kind, and his atoning blood.

But a cloud, a cloud is gathering, o'er our horizon bright—  
It chills our breasts with horror, it bodes Destruction's night!  
These poor red men had already begun to cultivate land,  
And were advancing in civilization and Christianity, when, in defiance of a hundred treaties, they were savagely torn up by the roots, and transplanted to their present location, and in the removal, one third of their whole number perished. Every guarantee that could bind a moral agent was given them that they should remain unmolested in their present residence forever. They are now rapidly improving their condition. They have schools admirably conducted, churches of Christ, under the care of almost every Protestant denomination; they are introducing manufactures; and, in fact, will lose nothing by comparison with the whites in their vicinity. Shall the most solemn treaties ever ratified by the Senate of the United States be again violated? Shall an act of cruelty unparalleled in the history of civilized man be perpetrated, because the victims are weak and their skins are red? Has no man given permission to white men to defraud and enslave and murder their fellow-men with impunity?—Dr. WATLAND.

The foregoing is fully confirmed by Senator HARRISON, in his speech, Feb. 14, 1854, in the course of which he says: "The present policy of keeping up armed posts, &c., costs more than would, in a few years, Christianity and civilization every Indian east of the Rocky Mountains."

Oh, brothers! why this strangeness? Oh, why these dreadful words,  
More sharp and agonizing than death's most vengeful sword?

Must we wander forth, accursed again? Ah, whither shall we flee?  
For all our other lands are gone, from distant sea to sea;

No other refuge have we beneath the boundless sky—  
And if ye seize it, nought on earth is left us but to die!

Oh, brothers, give us but again your reconciled looks,  
We only wish to learn your arts—to read your printed books;

We, who once roamed unquestioned lords of all this mighty land,  
But ask the little remnant left—we beg it at your hand!

We charge you, in God's holy name, wrong not again our trust!  
By the tie of common human blood, Oh lift us from the dust!

Tempt not the judgments of our Lord—take not the brand of Cain—  
Lest ye hear his dreadful questioning for your red brethren slain!

But if no pity, no remorse, your iron hearts can feel,  
Dead to justice, truth and honor, as to pity's soft appeal—  
If ye say the once proud Indian shall foully perish thus—  
Then the Christ ye crucify afresh be judge 'twixt you and us!

Centerville, Indiana.

## THE LIBERATOR.

## THE TRUE MISSION AND OBJECTS OF THE CHRISTIAN CHURCH.

Extracts from a discourse by Rev. JAMES RICHARDSON, Jr., Minister of the First Congregational Society in Kingston, Mass.

"The one great object of the thought, the labor, and the whole life of Jesus, was the welfare and happiness of those about him. His purpose was not merely to save the souls of men—to do something that would make them happy in another world; but he lived and labored for their present salvation—their freedom from physical as well as mental and moral evil.

"I had long ago become disgusted with the doctrine of future damnation; I am almost equally disgusted with the doctrine of future salvation. I say this deliberately and advisedly, with a full sense of the force and meaning of my words. Of what use is all your preaching of future salvation to men perishing now from the evils of poverty, disease and oppression? Of what advantage is all your concern for souls, while such evils as these are destroying the bodies of men? How absurd, how cruel, even, to talk to the serf and the bondman, ground down into the dust by the weight of present oppression, of freedom and happiness in a far-off future world!—to give Bibles to starving men, and distribute tracts among the destitute, the diseased, and the suffering! This was not the teaching nor the practice of Christ. He was never guilty of absurdities and inconsistencies like these. We never hear him inquiring anxiously of those about him in regard to the state of their souls. Indeed, he seemed to have none of that concern for souls we hear so much about from many quarters in modern days. Jesus doubtless saw and felt most keenly, what all true philanthropists and lovers of their race see and feel, that poverty, ignorance and oppression, and the vice, misery and disease flowing therefrom, were damnable and destructive to man, both soul and body; and it was his endeavor, therefore, to remove these present ills, instead of wasting his breath prating about the future salvation of their souls.

"If he spoke of any damnation, it was this, that light had come into the world, and men had loved darkness rather than light, because their deeds were evil; the darkness of ignorance, the depths of poverty, the gloomy dependency of oppression—a present and actual, not a future, imaginary damnation.

"The mission of the Church of Christ is not particularly piety and devotion; it is not some theological doctrine or religious speculation; neither is it the salvation of the race in a future world, merely. But the mission of the Christian Church is humanity, philanthropy, the advancement, in every way, of human interests, the progress and improvement of man in every respect—the welfare and glory of the race. Whatever contributes to the elevation of man, whatever conduces to human improvement and human happiness, is especially a Christian object, and forms a part of the Christian mission—the mission of the Christian Church. I have spoken to you at times before, my friends, of the word 'Gospel.' I have defined its meaning as good news—glad tidings—good tidings of great joy to all people. I have said that thought and education were evangelical, or belonging to the Gospel; that the principles of freedom and equality are evangelical, being glad tidings to man every where. All such interests are Christian interests, and it is the mission of the Christian Church to promote them in every way; for they contribute to human progress and human happiness. Asylums for the deaf, the blind, the insane, hospitals for the sick and disabled, are Christian institutions. So are schools, academies and lyceums, for they minister to human improvement, to the elevation of the race. No man has a right to the name of Christ who does not labor for these interests. He may believe in all the doctrines ever invented; he may believe in all the doctrines of Jesus believe in all the traditions of the elders. He may be never so constant in his devotions, and make long prayers in churches and conference rooms; so did the old Pharisees.

"There is nothing essentially Christian in fasts and penances, in long prayers, in keeping of sabbaths; we never hear of Jesus doing these things. Neither did he inculcate any doctrinal belief, nor do we know that he had any theological system whatever. Christianity, and the mission of the Christian Church, have been narrowed down by mistaken souls to a mean and meagre piety—to a wretched and barren formalism, as different and opposite to the religion of Jesus as night is to day. It is Paganism, Judaism, what you will, but not Christianity. Judaism and Paganism insist upon the forms and rites of an outward worship, sink man in God, make God all, man nothing. Religion with them consists in bowing down before the Almighty and terrible Jehovah; and Paganism still predominates in the so-called Christian Church. Man is of little value; every thing to be done for God—for his worship, for his glory. The advancement and happiness of man is of little importance, compared with the outward worship and glory of God. Christianity, on the other hand, exalts man as the child, the friend of God, and makes his welfare, progress and happiness, the highest, truest, noblest worship. If you would render the most grateful service to your Father in heaven, do all that in you lies to bless his frail though beloved child.

"The nearer men approach to Judaism and Paganism in their religion, the less they have of human tenderness and human sympathy; the less they care for the great interests of humanity and mercy; the less they are willing to do for their neighbors, their brethren and their race. The Christian, on the contrary, the true, living Christian, thinks and labors for the benefit of those around him, for the cause of freedom, equality and education; for man, the child of God. Whenever you see a man professing to live wholly for the glory of God; devoted to formal and conventional worship; cold, unsocial, caring but little for the present happiness of those around him; taking little interest in the institutions of education, of benevolence and philanthropy, then you are an old Jew, an old Pagan. In all ages of the Christian church, men have been persecuted, imprisoned, and put to death, for the professed glory of God, by those who are Christians in name. And so it is even down to the present day. Men who profess

the religion of Jesus, but have nothing of His spirit, worship God and hate their brother, vilify and anathematize their fellow-men, for the avowed purpose of glorifying Jehovah. Point me to the man, on the contrary, who is earnest in every cause that has the welfare of mankind for its object, who is the advocate of freedom, education, science and art, the friend of the poor, the sick and the suffering, striving to educate the unlearned, relieve the destitute, to raise and encourage the fallen, the outcast and the abandoned, and you point me to a Christian indeed. To a follower of Him who went about doing good, benevolence is the highest, purest religion, humanity the divinest worship. I have but little faith in the religion, or the man, that neglects the present welfare of those about him, in his pretended anxiety for their happiness in a far-off future; who does nothing to relieve the wants of the body in his fancied concern for the interests of the soul.

"I would give more for one noble act of mercy and charity to the oppressed, the suffering and destitute, than for all the efforts that were ever made for the salvation of the souls of men from some fancied future misery. There is something actual, palpable, real, in a case of present distress from poverty, disease and oppression; and to relieve such is a deed of true humanity. Give me bread to save me from starvation; inform my mind; give me freedom, health, happiness, that I crave now, and you will do more than sought beside to make me safe and happy in all coming time, and throughout eternity.

"Let the Christian, then, let the Church, follow in the steps of Jesus, and make his mission theirs: live as he did, not for the glory of God, but for the welfare of his children. Let the Church purge out its Paganism, banish its Judaism, and become truly Christian; worship God, the heavenly Father, not by the rites and ceremonies of a dead formalism, but by the true service of love to man. You call yourself a Christian. Then let me see that you are so, by doing something Christ-like—by following in the steps of your Master. You pray, you say; that is well. So did the Pharisees in their synagogues and at the corners of the streets. Prayer is a good thing; and yet one act of mercy, one self-denying deed of charity, is of more value than all the prayers ever offered—even the sincerest: for the truest and best prayer is but a desire to do good, and doing is better than desiring. But some there are who seem to think that when they are praying, they are really performing a good act. They mistake the desire for the doing; and so it comes to pass, that the more they pray, the less they do. The more they worship God, the less they truly serve him."

## CIRCULAR OF THE CONVENTION OF LIBERALS IN AMERICA.

To the Citizens Victor Hugo, Barbier, Tellet, Pianciani, Sutilowski, members of the Committee in aid of the Political Refugees in England.

CITIZENS: Your appeal in behalf of the Political Refugees in England has been laid before this Convention, which deeply sympathizes with those sufferers, and a Committee has been appointed to procure and forward to you aid for them. This effort has, unfortunately, not been attended with success, since the Convention feared might be the case, having from experience learned the difficulty of collecting assistance to supply even the most urgent wants of those political exiles (some of whom are highly educated) who daily reach this continent, ignorant of the language, and so little cared for by the Americans, that those who know a trade are often at a loss how to turn it to account. Moreover, it is painful to inform you, that powerful organizations of Native Americans are forming all over the country, under the name of 'Know Nothings,' for the express purpose of depriving the stranger of the rights he now enjoys, regardless of the fact, that it is by immigration that the power and prosperity of this country have been created, and that one of the chief complaints of the revolutionists of 1776 was, that the British Government had trampled immigration, for the purpose of artificially preventing the development of the colonies, and of keeping them so long as possible poor and dependent. In the *New York Herald* of this day is to be found an editorial on the great quantity of emigrants returning to Europe, in which it appears that many vessels in this port have their passenger lists full, and that numbers return in the same vessel which brought them out: which reflex is chiefly attributed by the above paper to the disappointment of the immigrant at the condition of labor here—at the dearth of the necessities of life, compared with the scale of wages—and the ill-feeling against immigrants produced by the 'Know-Nothing' excitement. To you, who have not a practical knowledge of this country, these words may appear strange; therefore we, from this side of the Atlantic, feel it to be our duty as briefly as possible to lay before you the naked truth, that it may be understood by such as contemplate coming here.

It is a question much debated, whether persons immigrating from Europe 'to better their condition' materially, really do a wise thing; for though some may succeed very well, others, on the contrary, lose the little they bring with them. Respecting political parties, however, there can be no question but that those who desire to be useful to the European movement, would do more service by remaining as near as possible to the future scene of action—unless their presence here be for some special object connected therewith. The former can in the West procure land cheap—at least a year before he can reap the fruits of his labor; and he must, moreover, take into consideration, that if there be no market within a reasonable distance of his farm; and if there be no easy means of transport for his surplus produce to the place of sale, he will find it an embarrassing matter to provide himself with the necessities of clothing, &c. It must also be borne in mind, by men who expect to find a means of living, that those who have devoted their time chiefly to mental culture, and, indeed, many who have been brought up to sedentary trades, are physically incapable of working on roads and canals, which humble and laborious occupation is sometimes difficult to procure, and in most parts of America exposes the laborer to fever and other diseases.

It is a delusion to suppose that every American can earn a comfortable livelihood—since the fact is, that there are more hands ready to perform the work, than there is work to be performed; consequently, it very frequently occurs, that the native mechanic, although he has here connections in his trade, is yet unable to find any occupation: how much more difficult, then, must be the situation of the friendless political exile, to whom the very language is unknown? As an instance: a number of political exiles (all brought up to trades) having been recently transported to this country by the Pope, found themselves in a most critical position; consequently, this Convention passed resolutions, calling public notice to their case, which appeal was widely circulated by the press in the report of the proceedings, while in the columns of nearly every paper of this city, an editorial in their behalf appeared; notwithstanding all this publicity, not one American offer of employment was sent to these poor men; and those who eventually procured some work were indebted for this good fortune to the exertions of their fellow-refugees, themselves struggling hard for a piece of bread, and being ill able to spare the time requisite to seek occupation for others.

You will probably inquire what can be the cause of such apathy, such want of feeling for others? You will, perhaps, be disposed to blame the Americans. On examining facts, however, you will see that circumstances, chiefly, have brought about the results, which in the course of time may, and probably will, alter. The first European settlers on this continent, having had to struggle against want, were obliged to devote all their energies to sustain their existence, and they became forgetful of every other concern. After them followed crowds of immigrants, seeking to improve their lot in a material point of view, nearly all of whom suffered privations in the old country, and of whom few

had enjoyed the advantages of fine intellectual culture; consequently, they gave themselves up exclusively to the accumulation of that material wealth, the absence of which had in Europe caused them so much suffering—their children following and even surpassing the example of their parents. Hence arose a scramble for money, exceeding even that already existing in the corrupt countries whence these immigrants had come, and the selfish principle of 'every one for himself' was soon broadcast over that virgin soil, where true brotherhood and philanthropy alone should ever have been permitted to take root.

Another cause which augments the difficulty for a foreigner to obtain sympathy here, even though he may have rendered essential service to humanity, is the prevalent ignorance of the people upon all matters not immediately connected with their particular trade. This is accidental, and will therefore, under favorable circumstances, be gradually removed, since it flows chiefly from the love of gain already mentioned, whereby the youth, that they may make money early (even the sons of rich men, who could afford the very best education for their children,) are generally apprenticed to some business so soon as the first rudiments of American education have been learned—reading, writing, summing, and a little American history and geography. Hence a high degree of education (though there are considerable facilities for its attainment within the reach of the youth) is much neglected—the sphere of knowledge is restricted, and the great interests and duties of this country, as regards the rest of the world, are little understood or cared for. These evils are, however, slowly diminishing, and it is hoped that in time they may be fully rectified.

Another circumstance which contributes to benumb that sympathy which it is natural for all men to feel for those who suffer persecution for their efforts in favor of humanity, can be found in the preponderating influence of the clergy in the United States—for the clergy, be they Papist, Puritan, or of any other sect, are essentially conservative, and therefore are averse to all who oppose authority of any description. A few honorable exceptions may, it is true, be found—and that number is slowly increasing.

Another obstacle which the Liberals have to encounter in the United States is the influence of slavery—to which all the office-seekers of both the old Democratic and Whig parties bend the knee—as do likewise the great body of the clergy, from motives of conservatism—the merchants, from the hope of Southern custom—and a large number of the Democracy, from the widely-circulated delusion that the strength of the country is thereby augmented. No sane Liberal can hope to receive any sympathy from, nor can make any compact with, slavery. The very nature of slavery must be antagonistic to liberty, as darkness to light; it must hate, fear, calumniate, deceive and persecute every aspiration to freedom and independence. The influence of slavery pervades every portion of this country—even those parts where it is nominally excluded. Were it not for slavery, this country would be the most progressive and the most powerful the world has ever seen. Alone, it could dictate to all the kingdoms of the world league together. The free States, by themselves, if unhampered by the slave States, could, by pronouncing 'Freedom to all,' dispel the gloom which overshadows Europe, and give freedom to the oppressed peoples. But so long as slavery attempts to effect an unnatural alliance with slavery, sympathy for the persecuted liberal refugees cannot be expected—though, were there some revolutionary movement actually commenced, and were it sufficiently strong to give hopes of its ultimate success, then it is possible that the more enlightened and generous portion of the public might contribute material aid, totally unconnected with the U. S. Government, from which, so long as it is under the slavery influence, no good can come.

The struggle between Liberty and Slavery in this country is now commencing. The slumbering elements of discord have been brought into active opposition to each other through the measure known as the Nebraska bill, for the extension of slavery over those territories whence it was prohibited by previous legislation—which bill that small section of the false Democratic pro-slavery party, misnamed Young America, headed by Senator Stephen A. Douglas, proposed in Congress, and the corrupt pro-slavery members of the other sections accepted and enacted as a law, in defiance of the urgent and vehement remonstrances of the mass of the people of the free States, whose indignation appears now to be excited by this act.

If the FREE principle in America be truly rooted, the Nebraska bill, then perhaps we may from this quarter of the globe receive some sympathy; for the Slavery principle, we can expect none—nor can we, as lovers of liberty, make with the opposite principle here an alliance, any more than we could with the pro-slavery Czar.

II. FORBES, Cor. Secretary.  
New York, Oct. 9, 1854.

LIBERAL SOCIETIES REPRESENTED IN THIS CONVENTION.  
I. Social Reform.  
II. Democratic Union.—(Adopted Citizens.)  
III. Free Democratic League.—(Americans opposed to the extension of Slavery.)  
IV. Freie Gemeinde.—(German.)  
V. Turnbund.—(German, Gymnastic, &c.)  
VI. Cuban Democrats.  
VII. Polish Democrats.  
VIII. Universal Democratic Republicanism.—(Mixed and Propagandist.)  
IX. French section of Universal Republicanism, La Montagne.  
X. Italian section of Universal Republicanism.  
XI. Arbeiterbund.—(German workmen.)  
XII. Ouvrier Circle.—(American workmen.)  
Most of these societies have extensive ramifications; some have several hundred corresponding branches or sections in various parts of the United States.  
H. FORBES, Cor. Sec.

## CAPITAL PUNISHMENT.

The following excellent memorial was adopted by the Pennsylvania Yearly Meeting of Progressive Friends, held at Old Kennet, Chester County, 5th mo., 1854.

To the Senate and House of Representatives of the State of Pennsylvania:  
We consider it again necessary, at this, our second gathering, to address you on the subject of Capital Punishment, at present continued by this and other States of the Union. In looking at the subject from every point of view, we are astonished to observe that a government, in many respects deservedly standing foremost among the governments of the world, has failed to perceive, not only the absolute inutility of taking away human life, but the certain evil tendency of judicial murders in a civilized community. The record of those scenes which are occurring wherever an execution takes place, clearly point to the fact, that society is far from being benefited thereby. A morbid excitement in the public mind is not favorable to the practice of honesty and justice, and certainly no benefits can accrue to the sufferer undergoing the penalty. Holding that human life is most sacred to human beings, we are unable to conceive how its destruction by an individual can be remedied, or even atoned for, by the repetition of the same outrage on the part of the government. We are not aware that the command, 'Thou shalt not kill,' is any less binding upon those who sit in the judge's seat than upon others, inasmuch as they are understood to be the servants of the people, who are unable to commit any duties or privileges to their officers, which they themselves do not possess. If no individual has the right to take away the life of his fellow, it would seem to follow that no combination of individuals can obtain or confer that right. An appeal to criminal records will further show, that crime is lessened by the diffusion of education, and in exact proportion to the increase of the one is the decrease of the other. Men do not become murderers in a day, a month or year.

The seeds of the evil are most frequently sown in their infancy, and nourished afterwards by the incentives to vice which society permits. Murder is the last step in the downward path. We think it necessary to bring the subject to your notice in this light, feeling that the age is more especially a time of investigation. The present appears a time of movement, not claiming real actual benefit. Other countries in advance of the past, are taking steps that the highest aim of rulers is to restrain and prevent crime; to reform the criminal, rather than to punish him. In this path, experience has testified that it is safe to walk. And inasmuch as the great principles of justice and right should underlie all the actions of men, and the spring of government, we feel impressed with the importance of calling your attention to the responsibilities which ever rest with those in authority. On the principles of political economy, we appeal to you in this matter, for it can be clearly shown that an ignorant and vicious man is more expensive to the community; which resides than an intelligent and virtuous one; the first seeking gratification at the expense of others, the latter working by example and precept for the world as for himself. Thus, if you desire the best administration of this Republic, we entreat your earnest consideration of the propriety of abolishing entirely the death penalty, and substituting therefor something more in accordance with present enlightenment and absolute justice.

Signed, on behalf of the meeting,  
JOSEPH A. DUGDALE, Clerk.  
SIDNEY PERICE.

**Dutch Slavery.**—Discussions have taken place, in the lower house of the Dutch parliament, respecting emancipation in the Dutch Colonies. Numerous petitions have come in for that purpose. The number of slaves in the Dutch Colonies is about 55,000, namely, 39,000 in Surinam, 10,400 in Curaçao, and other West India Islands, and the remaining 5,600 in the East India Colonies. The emancipation of the latter does not appear to present any great difficulty, the number of slaves being small; but in respect of the slave population of the Dutch West India possessions, the question is less one of solution, the principle of compensation to the slave-owners having been admitted, and there appearing to be no source whence the compensation fund is to be derived.

**Slaveholders' League.**—The frequency of the escape of slaves into Mexico, says the *San Antonio (Texas) Ledger*, of the 31st ult., has caused the proposition of a Slaveholders' Convention to be put before the public. One place, and has taken for its motto the words, 'Be just: Let all the ends thou aim'st at be thy Country's, God's, and Truth's.' This passing notice we should deem sufficient, but for the interest that has been expressed in behalf of this Territory and its sister Nebraska, doled so indignantly to the cause of slavery by traitors to freedom. This smart and handsome sheet comes to us laden with bright promises for the future. A *Herald of Freedom* may it ever be to us; and we trust that the States, a sovereign Commonwealth, which false hearts had pledged to slavery, which the people shall redeem to free men and free labor.—*Ex. paper.*

**A New Paper.**—The *Herald of Freedom*, published in Wakarusa, Kansas Territory, and edited by G. W. Brown, a Pennsylvanian, formerly of the *Connecticut Weekly Courier*, is received. It is a good paper, in clear type, and has taken for its motto the words, 'Be just: Let all the ends thou aim'st at be thy Country's, God's, and Truth's.' This passing notice we should deem sufficient, but for the interest that has been expressed in behalf of this Territory and its sister Nebraska, doled so indignantly to the cause of slavery by traitors to freedom. This smart and handsome sheet comes to us laden with bright promises for the future. A *Herald of Freedom* may it ever be to us; and we trust that the States, a sovereign Commonwealth, which false hearts had pledged to slavery, which the people shall redeem to free men and free labor.—*Ex. paper.*

**The Kansas Herald.**—The first number of the *Kansas Herald*, a weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas, has reached our hands. It is dated Sept. 15th, and is a handsome, well printed sheet. The *Herald* is Democratic in its tone, and its proprietors, Messrs. Osborne & Adams, pledge themselves to 'defend to the utmost of their abilities, the Constitution, laws and institutions of the United States,' and to 'oppose all fanatical and false movements, in every quarter, of every name, and on every pretext, that oppose themselves to that Constitution, those laws and institutions.'—*Boston Journal.*

**The Two Douglasses.**—Frederick Douglass has been invited to stump the State of Illinois against Stephen A. Douglas. The Hoosiers will now have the Nebraska bill in black and white. The citizens of St. Antonio, in the early part of the week, got wind of a plot to run off some negroes. A party collected on Sunday night, and proceeded to the jail, and succeeded in arresting four negroes, five Mexicans, and two Americans. They were making arrangements preparatory to leaving for Mexico. One negro escaped. Another, in a similar attempt, had a horse shot under him. They are all confined in the jail. It is thought that the Mexicans and Americans will be tried and punished summarily. The particulars of the affair have not transpired.—*Austin (Texas) Times*, 25th ult.

**The Methodists on Slavery.**—The Conference of the Methodist Church, in session week before last at Cincinnati, adopted resolutions recommending the repeal of the Fugitive Slave Law, and the recommitment of the Missouri Compromise, and 'that persons holding slaves for gain, or for their own convenience in any way, with the intention of perpetuating the bondage of the slave, should not be received into the Methodist Church, nor suffered to continue therein.'

**Negro Stampede.**—We learn from a private source that some half dozen negroes, belonging to Gen. Bagg, and others of Benedicton county, made tracks on Saturday last, for a home north of Mason and Dixon's line. It is greatly to be hoped that they will speedily be secured, as, apart from the loss sustained, success only leads to other abductions. The fugitives stole horses to help them on the way.—*Hardy (Pa.) Whig*, Oct. 6th.

**The Slave Trade.**—A Havana letter in the *N. Y. Herald* says the fast steamers, Gov. Dudley, Philadelphia, and Cahawbe, took from that port officers and seamen for slaves to be fitted out in New York and Philadelphia.

**Slaves for Kansas, Ho!**—The *New Albany (Ind.) Daily Tribune*, of a recent date, says—'Some twenty-five negroes passed through our city on Saturday last, in charge of a slave-trader from the South, en route for the territory of Kansas.'

**The Difference between a Northern and a Southern** is said to be that one blacks his own boots and the other boots his own blacks.

**The Slave Hunters on the Track.**—We received information, this morning, from a gentleman in a neighboring town, that he had seen and conversed with a sea-captain who had the necessary papers for the arrest of eight fugitive slaves—five of whom resided in New Bedford. The kidnapper remarked that he knew three of them personally, they having 'lighted' his vessel over the bar, while at the South. If there be such fugitives in our city, we would advise them to be on their guard.—*New Bedford Standard.*

**The Indiana Presbytery** of the Cumberland Presbyterian Church, recently held at Washington, Davies county, resolved that it was not expedient to discuss the question of American Slavery in the pulpit. The resolution was passed by a vote of 17 to 2.

**A black military company**, preceded by a white band, paraded in New York city a few days since.

## HOPDALE JUVENILE HOME SCHOOL.

HOPDALE, (MILFORD) MASS.  
DESIGNED FOR BOYS AND GIRLS, FROM FIVE TO FIFTEEN.  
Projected and to be conducted by Mr. M. L. and Mrs. S. L. Bloom, and sanctioned by the Trustees of the Hopdale Community.

## PROSPECTUS.

IT is the desire of the subscribers to establish a school of the mind and body, in which, while the powers of the mind are being developed, and cultivated, and nothing is left undone to preserve the health and secure the symmetrical growth of the body, health and measures will be taken to train the whole nature of the child; and, especially, to root out the seeds of selfishness, and cause to grow and flourish the seeds of selflessness—embracing the crowning faculties of the intellect, which will tend to make him amiable, kind, and true to his fellow-creatures, and grateful and obedient to his Father in Heaven. To do this, it requires a sound knowledge, time, experience, faith, patience, and perseverance. Having located themselves in the pretty rural village of Hopdale, Mass., and in the vicinity of the beautiful Hopdale, the time has come when such a school is demanded, and they have thought proper to commence one, and will be for others to say whether or not it shall be a success.

Here, surrounded by Nature, with a sufficient collection of houses and people to remove all loneliness, where no vulgar or profane language is heard, or alcoholism, or anything to contaminate the mind or body, and nothing to excite or depress the system, and everything to elevate and purify both, and ample means for physical recreation, the child, who is so much soiled, that he will become fresh and healthy, and a loving heart: when called to go abroad into the world, he will be prepared to combat evil, and discern and desire to follow good and truth.

As far as possible, every effort will be made to train the child into the practical duties of life, and gradually, familiarize him with the method of working in various useful purposes. Light work of various kinds, adapted to their ages, physical and mental capacities, will be given, and the child will be taught to work with his hands, make dishes, make beds, wait at table, make bread, and take care of their own wardrobe. To each one will be given an account book, on which will be credited his labor, which will be compensated, according to a scale of graduated prices, in instructive books, and desirable useful articles.

The object of this will be: 1. To teach the child to understand, that the food we eat, the clothes we wear, the houses in which we live, and all things which we use, are the result of the labor of others. 2. That, as we cannot live without these things, it is the duty of every one to engage in some useful pursuit, and do his part of the world's work; and, thereby, be entitled to the necessities and comforts which his nature may demand. 3. That money is used to facilitate exchange, having an intrinsic value above its intrinsic value. 4. To teach him practically how to keep accounts, and, at the same time, to understand their use. 5. To show him how the child in the school-room is made useful in all his labors. 6. To enable him, when he goes to school, at once to be of some use. 7. Early to impress him with the fact, that the health of the body, mind, affections, and soul, demands exercise; hence, will be a pleasurable. 8. That the natural action of an active nature will always produce health, goodness, and a intelligence; and, these, happiness; while their natural action will, inevitably, result in disease and evil; and, in misery. 9. That we are dependent on each other, and should treat all kindly, and do what we can to make others happy. 10. In order to repay our parents for what they have done for us, we should express our gratitude by obeying and dearly loving them; unto our Heavenly Father, as the Author of our existence, and our eternal Benefactor, we should render thanks, and ascribe love him.

The subscribers do not pretend that their school shall be, at once, perfect; but, relying, primarily, on the child's own nature, and, secondarily, on the instruction and training of the school, they will seek to make it a place of improvement, and ever aspire to attain its perfection.

A limited number of pupils will be received in and after the 15th of October; but the regular opening will not take place till the middle of April, 1855.

The present Winter Term will continue two quarters, without any interruption.